

THE STRUGGLE FOR EXISTENCE

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and superficial desires, but they set supply and demand in motion and produced economic value thousands of years before any man conceived of value. The rational analysis of value and money is not yet satisfactorily made. There are, therefore, points of view in which money is the most marvelous product of the folkways. The unconsciousness of the operation and the secondary results of it are here in the strongest contrast. Inside of the we-group useful property was shared or exchanged in an infinite variety of ways, according to variations of circumstances. We cannot follow the customs which thence arose, because the phenomena have been reported to us without distinction between intragroup and intergroup transactions. We see groups of predominant wares set out in intergroup trade, and only slowly is a smaller number segregated to be the general terms of every trade. The inconvenience of barter was only slowly felt, and could not have been a motive until trade was customary and familiar. In intragroup exchanges the predominant ware was more easily differentiated. It was the thing greatly desired. Here the amulet-trophy-ornament was important for the elements of superstition, vanity, and magic which it bore. In intergroup trade the utility of the object predominated. It was sought in journeys only for its utility, and in that trade the transactions first became impersonal. In the selection of leading wares individuals could not experiment for their own risk. By taking what each wanted at a time selection at last resulted, and when we are told that a certain group uses this or that group of articles for money, we are told only what articles

predominate in their
desires or transactions ; in other words, what stage
in the selec-
tion of a money they have reached. It is evident
that this entire
operation was an impersonal and unregulated play
of custom,
which went through a long and varying evolution,
but kept its
authority all the time and at every stage. The
persistence of the
word "shilling" in our language is a striking proof
of the power
of custom — above all, popular custom — in
connection with
money. The metric system was invented to be a
rational sys-
tem, but the populace has insisted on dividing
kilograms and
liters into halves and quarters. Language, money,
and weights